

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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All letters on the subject of this paper, or communications for it, should be addressed to the Editor of the Christian Secretary—POST PAID.

From the New York Observer & Chronicle.

## THE CURSE OF CANAAN.

In your last number, there is an extract from a Lecture of Dr. Collyer, on the prophecy of Noah, (Gen. ix. 25, 27,) which considers the slavery of the Africans as a part of its fulfilment. This view of it is so common, that I may perhaps be thought singular in objecting to it. That the Africans have suffered much from slavery and oppression, I readily admit; and this fact may have led to that interpretation of the prophecy, which extends it beyond the descendants of Canaan, to those of Ham generally; and especially to those branches of his family that settled in Africa. There is indeed a various reading sometimes quoted, that appears to favor this; but there is so general an agreement among versions with the received text, that there is reason to believe that the reading referred to, is the result of an attempt to suit the text to the condition of the African part of Ham's family.

I object to considering African slavery as a fulfilment of this prophecy, and especially of making it the prominent part of the fulfilment, for the following reasons:

1. We have a clear and distinct fulfilment of the prophecy in the case of the descendants of Canaan, the person designated in the prophecy. They were the Canaanites. The place of their settlement is clearly designated. (Gen. x. 15—20.) It is the country afterwards promised to Israel; and the Canaanites are the people the Israelites were commanded to destroy, when their iniquity should be full. (Gen. xvi. 16—21.) Most of them were destroyed or brought into subjection, in the time of Joshua, (Joshua xi. 19, 20; x. 1—24,) and the rest were brought into subjection in the days of David. (II. Samuel viii. 1—14; II. Chron. viii. 7—9; Acts vii. 45.) The destruction of Tyre and Carthage, and the subjugation and oppression of their descendants, may also be noted. The whole taken together, proves that the Canaanites have passed under oppressions that accord well with the prediction.

2. If we pass beyond the Canaanites, who are expressly designated, and apply the prediction to other branches of Ham's descendants, why not apply it to all? Why select some, and pass over others? Nimrod, the founder of Babylon and of a mighty kingdom, was a grand son of Ham. The prophecy does not well apply to that branch of Ham's family. The same may be said of the Egyptians. They were once a powerful people, and under some of their kings, as Shishak and Necho, had an extensive dominion. (I. Kings xiv. 2, 3, and xxv. 20.) The same may be said of Ethiopia under some of its kings, and for a considerable period. (II. Chron. xiv. 9, xxi. 8.) We may, it is true, find a state of things among some other branches of Ham's family, that suits the prediction: but does this agreement authorize us to say, it is a fulfilment? I doubt it. We may find a state of things among some of the descendants of Shem and Japheth that suits the prediction,—the long oppression of the Jews, and the slave trade carried on from the northern parts of Asia, as well as from Africa; but none apply the prophecy to these cases!

The fulfilment of the prophecy is clear, while we confine it to the Canaanites; but when we go beyond them, and apply it to the other branches of Ham's family, we get into difficulty. If I am not mistaken, the argument from prophecy is often weakened and injured by applying it to cases that in some respects agree with the prophecy, but which, when carefully examined, do not appear to have been at all referred to.

Before closing I may remark, that I

have known a good many persons, and among them some professors of religion, who, hearing this prophecy of Noah applied to African slavery, have considered it as justifying slavery. Yet on the supposition that the prophecy did include African slavery, it does not follow that slavery is consistent with religion. God foretold the slavery of Israel in Egypt, (Gen. xv. 13, 14,) and the awful judgments he would inflict on the Egyptians, for their guilt in doing what it was foretold they would do. God foretold the death of Christ, whom the Jews took and by wicked hands put to death, (Acts ii. 23,) and awful were the judgments inflicted on the Jews for that crime. (Mat. xxiii. 35—38.) Christ foretold the persecutions his followers would meet. (John xvi. 22.) The rejection of the Gospel by the Jews was foretold, (Acts xxviii. 25—27,) and their dreadful doom for so doing. The great apostasy that would take place in the church, (II. Thess. ii. 1—12; Rev. xvii. xviii. chap.) and the destruction that awaits those that partake in the unrighteousness is foretold. If a matter's being foretold justifies it, then the greatest of all crimes are justifiable; for they are foretold.

Christ's command to us is, to consider every man as our neighbour, (Heb. x. 29—37,) and to "love him as our selves;" and to "do in all things to others as we would have them do to us." Now if any thing may be considered as too plain to need proof, which still some have denied, (and we should be at a loss to fix on the truth that never has been denied,) we think that the above rules of Christ, in their spirit, to condemn slavery; which is one of those hard conditions, that nothing but necessity can make any submit to.

## INTERPRETER.

### REVIVAL IN MONTREAL.

The cheering account contained in the following Narrative, of the revival in Montreal, was derived from a letter addressed to the Rev. Dr. Spring by the pastor of the Presbyterian church in that city, of which the following is an extract:

MONTREAL, April 5, 1827.

Rev. and Dear Sir,  
I believe it will not be unacceptable to you to hear what God has been doing with me since I saw you last. On my return, I spent a few days both in Albany and Hadley, being detained by business; and there I had some opportunity of seeing the work of grace that was going on in those places. I had never before been within the precincts of a revival. I reached Montreal about the first of February, with a desire that a similar work might commence among my people. In this I was strongly seconded by one of the Elders, who had spent a few days in Northampton.

Our new church was so far finished as to be tenable, and we commenced worshipping under our own vine and fig tree. It is almost as large as the Brick Church in New-York, and has the ground floor nearly filled with pews,—though the gallery is not supplied with seats, and the pulpit has but a temporary erection. Here I began to preach for the first time,—with the expectation I may say of a revival. A church meeting was called. They had been, in my absence, confessedly in a most stupid and lamentable state. They began to start from their slumbers. Two or three days of fasting were observed,—a right state of feeling increased. Visiting from house to house, and dealing faithfully with the people, was commenced by myself and several of the most active church members. Two or three cases of awakening were ascertained. The last Sabbath in February I appointed a Meeting of Inquiry at my house in the evening. It was the first meeting of the kind, for aught that I know, ever held in Lower Canada. Six persons came; and while I conversed with them individually, a few Christians were praying for us in an adjoining room. One person found peace in believing during the meeting, and rose and exhorted the rest to flee to Christ. That night another gave her heart to God; and by Wednesday noon, the whole six, and one more were rejoicing in the hope of pardoned sin. The change in the converts was marked and decided; and made a great impression on others. From that period the work went forward. In two weeks time there were thirty hopeful conversions. The Divine Spirit wrought with such energy, that few had occasion to attend more than one Inquiry Meeting, which occurred twice in a week. And what is remarkable, a large number of the conversions took place in the Inquiry Room, and that sometimes, while I was

conversing with the individual. I have almost seen the footsteps of the Almighty and have witnessed what ought to have convinced any Atheist.

Our evening meetings, which are held in my house, are crowded and solemn. Many who have come to hear ranting and witness confusion, have been surprised to hear the words of truth and soberness, and see still attention in every countenance. Besides the anxious look and brimful eye, and face hid in silent anxiety, there has been no manifestation of feeling in our meetings, except on one occasion. Just as I had dismissed them, one female who came there under deep convictions, said to those about her, "Oh! what a Saviour I have found!" At this moment a second person, whom I did not know to have been distressed, expressed her joy. And no sooner had I spoken to her, than I was called to a third,—a young man who was rejoicing in hope, and could no longer conceal his feelings. A scene of weeping and rejoicing then took place, such as I never before witnessed. After two or three prayers more were offered, they were begged to retire.

For the last three weeks the work has not been so powerful. The hopeful conversions now amount to between sixty and seventy. Some Christians have felt their hopes shaken, and others who were in a backslidden state, have been recovered and brought forward. I begin to fear a decline, and have tried to alarm the church. With thankfulness I record the very ready co-operation of the church members, throughout. We have hoped that the work would extend to other congregations in this city. There have been persons from all the four Protestant, and the Roman Catholic Church, to converse with me under spiritual concern. One Catholic woman, who had never been in a Protestant Church in her life before, came to hear me, and went away with an arrow of conviction in her heart. She returned the following Sabbath, when we trust Jesus extracted it, and healed and bade her live. If I could only procure some proper person who could preach in French, I believe that a great and effectual door would be opened for the conversion of poor Papists; though he that undertakes it, must begin with the courage of a martyr, and feel prepared for the worst.

Our Sabbath School consists of above 200 children, and 40 teachers. Three of the scholars and twelve of the teachers have been hopeful subjects of the revival. Among others is a young man who was graduated at Yale College last year, and was studying law in this city. He has consecrated himself to the ministry of reconciliation, and I hope will be a burning and shining light in the church.

Five or six persons belonging to St. Andrews, a town about 45 miles west of this, have been subjects of this out-pouring of the Holy Spirit. One of the most influential residents of that place, who came here to have his own feelings revived, had all his hopes struck dead; and after four or five days of deep distress, emerged into the clear shining of the Gospel day, and with these feelings returned home. The minister of St. Andrews, a very worthy man from Scotland, came here mainly to see what these things meant, and returned convinced that the finger of God was in the work, and desirous of a similar blessing on his own people. I am rejoiced to learn that hopeful intimations of it are already appearing.

I have written for assistance in different directions, but have obtained none. I might perhaps have had more assistance from good men near me, but it is not every pious minister, who is fitted to promote a revival. I have thought it hard that so important a work, should devolve on an inexperienced youth. My labors have been above my strength, and the physician now tells me I must desist. What to do I cannot tell. I feel sometimes almost overwhelmed with discouragement. I would that my brethren would remember one who is far off and alone, and would stir up their people to pray that these uttermost parts of the earth may be given to Christ for his possession.

From yours affectionately and truly,  
JOSEPH S. CHRISTMAS.

## For the Christian Secretary. COMMUNION, NO. I.

A fair and ingenious discussion of theological subjects, wherein Christians differ, is the most probable manner of arriving at truth. In our search after truth, it should be our motto, not what have men written, but "what hath God revealed." If we go to the word of God

with a sincere and prayerful desire to know "what is truth," accompanied with a submissive determination, that when shown us, we will embrace and practice it, we shall doubtless be led into the discovery of this precious gem. But when we search the Scriptures, blinded by tradition and denominational prejudice, we are liable so to wrest them, as to convert passages which, in their literal and legitimate bearing, overthrow our favourite hypothesis, into evidence in its favor.

A few weeks since, a writer over the signature G. A. in an Essay published in the Connecticut Observer, attacked the practice of the Baptists, upon what he is pleased to call Close Communion. The absurdity and inconclusiveness of his reasoning, I attempted to exhibit in a subsequent number of the Christian Secretary, March 30. He has since rejoined in the Observer, and expresses a wish "to make the doctrine of Close Communion, a topic of candid discussion."

Instead of answering his strictures on my reply in detail, I shall endeavour to state a few of the existing reasons why we cannot practice Open Communion; and at the same time notice such remarks in his replication, as appear deserving of comment.

1st. We cannot practice Open Communion, because it is not sanctioned by the example of Christ. G. A. has indeed asserted, "That Christ communes spiritually with believers, whom Baptists reject from communion." The spiritual communion of Christ, can only mean that he grants them religious enjoyment. I presume it must be admitted, that the Lord, of his boundless mercies, bestows enjoyment upon every individual, while following the dictates of an approving conscience. If the assertion of those "whom Baptists reject from their communion," that Christ communes with them, be grounded upon the evidence, that they think they enjoy happiness in the ordinance; we have equal evidence, if we can believe their testimony, that the Lord approves of the unscriptural rite of Infant Sprinkling, and communes with them in it. Hence they may with equal propriety claim, that we should fellowship and commune with them in the latter, as in the former. And should we concede that, they might as a natural consequence demand this. But we have just the same kind of evidence that God approves of, and communes with the Roman Catholics in their worship of the Virgin Mary, and in their prayers for the dead; with the Mahometans, in their worship of their Prophets, and going pilgrimage to Mecca; and with the Hindoos, in their worship of Juggernaut, and devoting themselves victims to the flames, or to be crushed by the ponderous wheel of a bloody idol's car. They will doubtless all claim, that they have great sensible enjoyment in these devotions. G. A. closes this part of his reply by saying, "Our interrogations and appeals prove much to our purpose. They prove that the conduct of the great Exemplar is our pattern, not that of our opponents. We follow Christ, and we would advise the Baptists to do likewise." If positive assertion, without adducing one passage of Scripture, or attested fact in support of it, be proof, G. A. is one of the most powerful reasoners I ever knew. What ever may be said of our Saviour's setting an example of Open Communion in the institution of the Supper, it still remains a fact, that he communed only with the twelve. G. A. however tells us, "The invitation was not extended to the 70 or 120, because they were not there to receive it." Undoubtedly they might have been there, at least some of them, had Christ been pleased to notify them of it. I have, however, no disposition to deny that he would have communed with them. I only adduced the fact that he did not, to show how utterly destitute of foundation were the arguments of G. A. that Christ set us an example of Open Communion in the institution of the Supper. But as this writer has taken it for granted that this was my meaning, and grounded upon two inquiries: 1st. If Christ would not have communed with the 70, "were he upon earth, would he commune with Baptist Ministers?" And 2d, If not with the 120, would he with Baptist Churches? I shall meet these by proposing two others. 1st. Would Christ have communed with those "pharisees and lawyers," who "rejected the counsel of God against themselves, being not baptized of him?" [i. e. John] Luke vii. 30. If not would he, or does he commune with those, who not only reject John's baptism in its mode, but endeavour to exclude it from the Gospel dispensation? I see no reason why the

rejection in the former case, may not as well consist with piety of heart as in the latter. It was unquestionable against less light, and was therefore less criminal.—

2d. Would Christ have communed with those "many" who "believed on him," but "did not confess him lest they should be put out of the synagogue?" For they loved the praise of men more than the praise of God." John xii. 42, 43. If not would he, and does he commune with those who, to secure worldly applause and suit their own convenience, do not confess him in the way of his appointment, but have substituted a human invention in the place of one of his institutions; scores, if not hundreds, of their own writers, being judges. If the advocates of Open Communion pretend to assert or claim, that Christ would have communed with the characters mentioned in the above cited passages, though they believed, and, therefore, says Mr. Brooks, "had got the principal thing," they are prepared, I should say, to claim almost any thing to support their hypothesis.

2d. We cannot practice Open Communion, because it contravenes the tradition of the Apostles. G. A. avers that I conceded "that there is no authority for Close Communion, derived from the example of the Apostles and primitive Christians." And adds, "Then Baptists on the article of communion are not Apostolical, one of their own writers being judge." To this I reply, that I conceded no such thing. In the example of the Apostles, neither Open, nor Close Communion is mentioned. And I observed, "The Scriptures are silent upon the subject;" showing that he had not a particle of evidence to support his broad and repeated assertions, that though "they disagreed in various particulars, yet they communed together." I hope, however, that wherever proof is wanting in any particular part of the divine word, to support my reasoning, I shall always have the candour to confess it; and not like my opponent, repeat with presumptuous positiveness a mere assumption, without adducing a scrap of Scripture in proof of it. Suppose G. A. had attacked us, for the practice of uncovering our heads in time of prayer and religious worship; and had said that such was not the practice of the Apostles; that there is no account of their uncovering their heads; and had then drawn his conclusion, that the opposite was their invariable practice. Had I upon that point remarked, That touching the example of the Apostles, the Scriptures were silent, but had immediately proceeded to show that there was precept upon the subject, and had quoted I Cor. xi. 7, in support of my position: What should we think of the temerity of the man, who should tell us that I had conceded the point, and add, "Then Baptists upon the article of uncovering heads, are not Apostolical, one of their own writers being judge." But let us examine the tradition of the Apostles, and their precepts thereon.

In the primitive Church at Jerusalem, we have a particular description of the Apostolic method of procedure, and the steps by which converts approached the table of the Lord. Acts ii. 41, 42, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." After commenting upon this passage in my former reply, I suggested to G. A. the expediency of convincing the Baptists, that the whole Pedobaptist community had not departed from the tradition of the Apostles, before he renewed his accusations against them. This he has not attempted to do. The text cited above, however, stands not alone. It is supported by many others, which show that it was the uniform practice of the Apostles to administer baptism, after obtaining of the candidate evidence of repentance unto life, and faith in the Lord Jesus Christ. I will quote a few of those passages, in corroboration of the above.— "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." "And the Eunuch said, 'See here is water, what doth hinder me to be baptized?' And Philip said, 'If thou believest with all thine heart, thou mayest.'" "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." "And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing, believed and were baptized." "Know



ye not that as many of us as were baptized into Jesus Christ, were baptized into his death?" "For as many of you as have been baptized into Christ, have put on Christ." See Acts viii. 12, 36, 37—x. 47, 48—xviii. 8. Romans, vi. 3. Gal. iii. 20. To the same effect are the accounts of Paul, Acts ix. 4, 18, of Lydia and her household, who are called brethren, and of course were believers, Acts xvi. 15, 16 & 40. And of the jailor and his family, who were also all believers, xvi. 30, 34. Thus the invariable practice of the Apostles appears evidently to have been, to baptize, and consequently admit to the Church, none but professed believers in Christ. The importance of adhering to the doctrine and tradition of the Apostles, and fellowshiping none who depart therefrom, may be gathered from the following texts: "Wherefore I beseech you, be ye followers of me." 1 Cor. iv. 16. "Be ye followers of me, even as I also am of Christ. Now I praise you brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you." 1 Cor. xi. 1, 2. "Brethren be followers together with me, and mark them which walk so as ye have us for an example." Phil. iii. 17. "Furthermore then we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God so ye would abound more and more." 1 Thess. iv. 1. "Now we command you brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thess. iii. 6. "Hold fast the form of sound words, which thou hast heard of me." 2 Tim. i. 13. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:—For he that biddeth him God speed, is partaker of his evil deeds." 2 John, x. 11. These and similar Scriptures, evince the vast importance of copying the example of the Apostles, and making all things according to the pattern shown unto us in the mount. And whoever have perverted the doctrine or institutions of the Gospel, the most weighty obligations from Apostolic exhortation and command rest upon us, to withdraw from them, and give them neither fellowship nor good wishes, in their perversion of the truth or ordinances of the Gospel. The passage from 2 Thess. iii. 6, which I quoted in my former reply, G. A. thinks irrelevant to the subject, because the offenders were not debarred the privileges of the Church for the same cause, for which we withdraw from them; but were "persons in the Church, who had been baptized to the satisfaction of the Apostle." True the Apostle did not apply the command to the case in question, for no such case existed. In the Apostolic age we find no such thing as infant baptism; believers neglecting baptism, or substituting in its place an empty human invention, and thus presuming to come to the communion without baptism. Respecting these things, the New Testament is of course entirely silent. An advocate\* for Open Communion, of whom G. A. appears to feel very proud, observes, "But the Scriptures being arranged to bring into view the duty of men in general, do not descend to such particulars as to afford us a direct command in this case." This is however a general rule, applicable to every instance of disorderly walking, and departure from Apostolic tradition. If building Churches, admitting members, and coming to the communion in such a manner as casts contempt upon one of the positive institutions of the Lord Jesus Christ, be not disorderly walking and departing from the tradition of the Apostles, we know not what is. Let the advocate for Open Communion convince us, that infant sprinkling is not contrary to the tradition which we have received of the Apostles, and they have removed one bar, which must otherwise forever intervene between them and our communion tables.

K.

\* Mr. Charles Brooks.

[To be continued,]

From the Christian Watchman.

BAPTIST BOARD.

Annual Meeting of the Board of Managers of the Baptist General Convention. On Wednesday last, the Board commenced its Annual Meeting in this city, at the vestry of the Third Baptist Church in Boston. The following Members appeared:—

Rev. Daniel Sharp, Rev. Lucius Bolles, D. D. Rev. Stephen Gano, Rev. David Benedict, Rev. Ira Chase, Rev. Elton Galusha, Rev. James D. Knowles, Rev. Bela Jacobs, Rev. Gustavus F. Davis, Rev. Nathaniel W. Williams, Rev. Chas. Train, Heman Lincoln, Esq. Levi Farwell Esq.

At about 11 o'clock, A. M. the Rev. Mr. Sharp, second Vice President of the Board, took the chair.

The meeting was opened with a fervent supplication to Heaven, by the Rev. Dr. Gano.

Mr. Baron Stow was appointed Rec. Sec'y.

The Annual Report was read by the Corresponding Secretary, giving a detail

ed and interesting sketch of the operations of the Board during the past year, as well as of the present condition and prospects of the different Mission Stations under their charge.

The Rev. Messrs. Yates and Bourne, English Baptist Missionaries, the former at Calcutta, the latter at Honduras, together with other ministering brethren, being present, were invited to a seat with the Board, and to participate in its deliberations.

Committees were appointed for various purposes, and other preliminary business attended to.—It seems that matters of unusual importance are to come before the Board at its present meeting. May the spirit of heavenly wisdom rest abundantly upon all the members, that they may be unanimously conducted to such results as shall contribute to the divine glory and the best interests of Zion. It is peculiarly gratifying to perceive that they have come together with a strong conviction of the importance of not only acting with harmony and vigour, but also of recollecting and feeling their entire dependence on God for the success which they desire and contemplate.

After the lamented death of Mrs. Judson was announced by the Corresponding Secretary, a short time was occupied in devotional services, when the Rev. Professor Chase offered supplications to God, and invoked the Divine blessing upon the surviving Missionaries. This afflictive bereavement, it is hoped, will awaken in all the Churches a spirit of prayer, and more active exertions for the benefit of that Mission in which Mrs. Judson so industriously and successfully toiled.

In the afternoon, the Rev. Mr. Yates delivered a discourse before the Board, and a collection was taken for the Burman Mission. This appropriate and impressive sermon was listened to with great interest, and will, we trust, have the desired effect. His text was Rom. i. 28.—*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.*

After several pertinent introductory remarks upon the fact that idolatry, in every age and every country, is the same in its nature, its origin, and its effects, the speaker proceeded to the illustration of his subject.

The character of the heathen Under this head, Mr. Yates produced very striking facts, which he stated from his own personal knowledge, having resided a considerable time amongst them, that they were, in the language of the text, "given up to a reprobate mind," as it respects their knowledge of God, of the way of Salvation and of Eternity; and that they habitually practised "those things which are not convenient," such as lying, lust, covetousness and cruelty. The dishonourable and mean vice of falsehood is so common, that the heathen in India place not the least dependence on the word of each other; and perjury is a crime so frequent amongst them, that any number of witnesses which may be desired, can be procured to swear, before a court of justice, to any untruth, if a certain amount of money is paid them to do so. This is found to produce great annoyance and perplexity in the administration of justice by magistrates. Their devotion to lust is almost universal. The gods they worship are represented as practising and patronizing the same; and their worshippers cannot be expected to be better than their deities. Mr. Yates mentioned, that in a public assembly in which the ten commandments had been read, a man arose, on the reading of the seventh, and openly vindicated adultery, declaring that there was no sin in its practice. They have so little confidence in the sex, that their wives are closely confined at home, and not permitted to be seen. Covetousness reigns almost without control, leading to thefts and robberies of the most atrocious character. Their cruelties towards each other are enormous. In their sickness and miseries, they have no consolations and no sympathies to offer.

II. Under the second head of his discourse, Mr. Yates inquired, what effect should this view of the heathen world have upon our hearts and conduct? Here he stated, as the origin of their iniquity and idolatry was a settled aversion to the holy character of God, and a resistance of divine light, it was of the last importance that we should guard against that rebellion, which had degraded the heathen to their present awful circumstances. As a punishment, and as an example to the world of his justice, God had "given them over to a reprobate mind;" and such might be our state, if we refused to retain God in our knowledge. Gratitude should fill our hearts for the blessings we enjoy, and we ought to manifest this gratitude by our earnest supplications and our most affectionate pity for the heathen. The obligation devolves on us to use the most strenuous and persevering exertions for their welfare. Our pity will be unavailing without our prayers, and both will be useless without active labour, and pecuniary sacrifices for their good. The encouragement to exertion are great. The promise to Christ, that the heathen should be

given him for his inheritance, is the grand incentive to Christian labour.

The persuasive tenderness and affectionate manner with which Mr. Yates pleaded for the heathen, and urged the claims of duty, were peculiarly impressive; and we trust his visit to the United States will be accompanied with a blessing.

#### NEWTON THEOLOGICAL INSTITUTION.

The semi-annual examination of the students in this Seminary occurred on the 18th instant, in the presence of a number of the Trustees, and of other gentlemen. The blessing of God was invoked, by the Rev. Professor Chase. The students were then examined in the Hebrew language; in Biblical Archaeology; in the exegesis of the Hebrew and Greek Scriptures; and in other branches of Biblical Literature.—The examination furnished satisfactory evidence of the industry of the students, and of the diligence and ability of the Professors.

The Rev. Mr. Yates, from Calcutta, then addressed the students, in a very pertinent and affectionate strain. He urged them to use faithfully the means of instruction which they enjoy; to devote their time and faculties to the preparatory studies before them; to remember the solemn importance and responsibility of the sacred office to which they had been called; to foster the spirit of humble piety; and to avoid the indiscretions to which students are liable. The address was brief, but impressive and it is hoped, that it will long be remembered, with profit, by all who were present. The Rev. Mr. Sharp closed the exercises by prayer.

The Institution is daily acquiring, we trust, a stronger hold on the affections and confidence of the public. It has not yet had an opportunity to develop all its ability to aid the progress of piety, in our Churches; but it has already accomplished enough to justify cheering hopes of its extensive usefulness. The attainments of its pupils have been honourable to themselves and to their instructors. A more gratifying fact is, that while they have been assiduously toiling to enlarge and cultivate their minds, they have not neglected the more important duties of personal religion. They have been actually engaged, on suitable occasions, in exciting and diffusing the spirit of piety in their neighbourhood; and no inconsiderable portion of the attention to religion which now prevails in Newton, and which has already resulted in the conversion of a number of souls, is to be ascribed to the zeal, the prayers, the exhortations, and the devout demeanour of the students. We mention these facts because they cannot fail to gratify every friend to piety, and because they show, that there is no necessary connexion between the education of our Ministers, and the loss of that spirituality of mind, and zeal for the salvation of men, without which no Minister, whatever may be his talents, and his learning, can accomplish much good.

We hope, that the members of our own denomination in particular, will feel it to be their duty to aid this institution. It needs funds, and it must depend, principally, on the liberality of Baptists. A little exertion will ensure to the institution the means of successful operation; and it is hoped, that the prayers of all who love Zion will often ascend, for the blessing of God on the Institution.—*ib.*

More Baptisms.—We mentioned, last week, the interesting fact, that on the previous Sabbath, the Rev. Mr. Sharp baptized and received into his Church, 30 believing individuals. We have now the pleasure of adding that last Sabbath morning, the Rev. Mr. Knowles baptized 19 of the 33 who had been received as candidates for the holy ordinance, and for admission into his Church. The remaining 14, it is expected, will next Sabbath follow in a similar imitation of their Saviour's example, and in obedience to his express command.—The services at the water-side were impressively solemn, and attended by an immense concourse of spectators, whose decorous deportment and general solemnity, together with the beauty of the morning, added not a little to the pleasures of the touching scene. The Hymn sung, was the 315th of Winchell's supplement,—the production of Dr. Baldwin, the revered predecessor of the administrator. The individuals baptized were youth and persons in middle life of both sexes. May they ever walk in the paths of holy obedience, and be an honour to the Christian name.—*ib.*

#### WILMINGTON, Del.

Extract of a letter from the Pastor of the Second Presbyterian Church at Wilmington, Del. to the Editor, dated April 23d.

"The good work still goes on, though with less liveliness and power. Hope is dawning on some new born soul almost every day. I have the names of 77 who profess to have experienced a change of heart; and our anxious meetings are still large and solemn."

#### FAIRFIELD, N. J.

A very interesting work of grace has,

for some time past, been in progress at Fairfield, N. J. in the Presbyterian church there.

The work of grace, which has existed sometime at Portsmouth, N. H., is becoming powerful and extensive. It also continues in other towns in that vicinity.

#### NORFOLK, VA.

Extract of a letter from the Rev. B. C. Howell, to a gentleman in Washington, dated Norfolk, Va. April 10th, 1827.

"The Lord is doing wonderful things among us. Since I have indulged a hope in Christ, I have had the happiness to bear a part in several revivals, but I have never seen any thing like this before."

The work has now been going forward about three months, and in our congregation upwards of eighty have obtained a hope, principally young ladies and men, from fifteen to twenty five years old. Since my ordination (22d Jan.) I have baptised fifty-four. The scenes that present themselves at our meetings are enough to melt the hardest heart, and indeed, they do—such deep groaning—such fervent crying for mercy, and streaming of tears, I have never before seen or heard.

The delightful confusion that our meetings present, it would give you unspeakable satisfaction to witness: On the one hand the singing acclamations of praise to God, and embracing of young converts—and on the other, sinners on their knees weeping and exclaiming by scores, "Lord have mercy upon my poor sinful soul!" The work is still increasing—pray for us my dear brother.—*Col. Star.*

In Bradford, (Mass.) we understand an interesting revival has commenced; also some special attention is manifest at Andover. Haste, slumbering professor! the Lord is on his way; if thou wilt refuse, to engage in this glorious work, go hide thyself, that thou do nothing to impede its progress.

#### FRANKFORT, KY.

For some time past there has been an excitement on the subject of religion, in Frankfort, Ky. A considerable number, we are informed, have been added to the Baptist Church in that place; and on last Sabbath, fifteen were added to the Presbyterian Church.—*Lum.*

#### THE CONTRAST.

We make the following extract from a note in Plain Fact, a pamphlet recently published by a friend of the Evangelical, in answer to Plain Truth, by an advocate of the High Church.

"Great is the guilt and imminent danger of those," (forsooth Presbyterians, Methodists Baptists, &c.) "who possessing the means of arriving at the knowledge of the truth, negligently or wilfully continue in a state of separation from the authorised ministry of the church" (that is the Ministers of the Episcopal Church) "and participate of ordinances administered by an irregular, and invalid authority." Presbyterians, Methodists, Baptists, &c.) "wilfully rending the peace and unity of the church, by separating from the ministrations of its authorised priesthood," (Episcopal Ministers) "obstinately contemning the means which God, in his sovereign pleasure, has prescribed for their salvation, they," (Presbyterians, Baptists, Methodists, &c.) are guilty of rebellion against the Almighty Lawgiver and judge: they expose themselves to the displeasure of the Almighty Jehovah, who will not permit his institutions to be contemned, or his authority violated with impunity."—(Bishop Hobart's Companion for the Altar, p. 204.)

Now, as a set off to this high toned denunciation, by those, whom a distinguished Arch-Bishop of the English Church characterizes as "as iron hearted men," I will simply quote the words of two other Bishops. "The reformed churches," says Bishop Hopkins, speaking of the Lutheran and Presbyterian Churches on the continent, "observe different customs one from another, and yet they inviolably hold communion together, and we with them. The Gallican, Belgick, Helvetic, and German churches reject us not, nor we them, for my part I freely profess, that were my lot cast among any of the reformed churches beyond the seas, I would presently join in with them." ("On the Ten Commandments,") p. 131—3.—"Let those ill invented terms," says Hall, Bishop of Chester, "whereby we have been distinguished from each other be swallowed up, in that name which would lead us hand in hand to heaven, the name of CHRISTIANS. If my stomach, or any of yours, rise against the name of brotherly communion, which may consist with our several principles retained, not differing in substantialities. God take down that stomach,—why should some, in the height of their zeal for a Liturgy, suppose there can be no service of God but where that is used? Why should others, again, think their piety concerned and trespassed upon, if I prefer, and think fit to use a set form? there must be abatements and allowances of each other; a coming down from our punctilios, or we shall never give up a good account to God."—*Philadelphian.*

The Ex King of Sweden is now so much reduced in circumstances, as to have been lately obliged to travel on the top of a diligence, where he had his two hands frost bitten from the intensity of the cold.

The Governor's Message entire, will be found below. In order to make room for its insertion, we were obliged to exclude a number of communications this week. But we conclude our readers generally, will be better pleased with an early perusal of this document, than with any other matter which we could lay before them. In regard to the Message, we have the satisfaction of expressing our full approbation of the views which his Excellency has taken, of the various subjects embraced in it. As a whole, it presents the actings of an enlightened, intelligent and practical mind, on subjects vitally important to the great interests of the State, and presents a pledge, if pledge were necessary, that the freemen of this State have not misplaced their confidence, in bestowing on Mr. Tomlinson, the first office in their gift. It now remains for the Legislature to say, by their acts, whether they are prepared to sustain by their co operation, the enlightened views of his Excellency.

We might proceed to remark on the various subjects suggested in the Message, but we forbear, as such a course is not included within the objects of this paper. We leave this for the political Journals of the State.

The house was organized by the choice of EBENEZER YOUNG, Esq. Speaker.

Charles Hawley, Esq. 1st Clerk.

Thomas S. Perkins, Esq. 2d Clerk.

#### GOVERNOR'S MESSAGE.

Gentlemen of the Senate, and Gentlemen of the House of Representatives, Assembled in obedience to the constitution, to deliberate on the welfare and best interests of the State, the expression of our reverential praise is due to the Divine and Beneficent Author of our liberty, and of every public and private good, for the health, comfort, peace and safety which are enjoyed by the people of this State; for the diffusion of the blessings of religious and literary instruction; for the evidences of improvement with which we are surrounded; and the preservation of our free institutions.

The demonstration of the confidence of my Fellow-Citizens, with which I have recently been honored, excites in my breast great sensibility and demands the unfeigned acknowledgment of my most profound gratitude. By the magnitude and difficulty of the trust, which the unsolicited suffrages of an enlightened and generous community have confided to me, combined with an unaffected distrust of my ability to perform its duties, I should be appalled were I not sustained by the persuasion that the same friendly and indulgent partiality, which has been liberally extended to me, will be continued and form the medium, through which my conduct will be viewed. If in accepting the trust tendered to me under circumstances greatly enhancing its responsibility, I have been too much influenced by an anxious desire to be instrumental in giving increased stability to our invaluable institutions, and security to the rights of the people, and too little by a sense of my own incapacity to discharge its duties, I must be allowed to express the hope that my motives will be found some palliation of my error.

But eight years have elapsed since I had the honor of participating in the deliberations of our State Legislature, and within that period almost an entire change of its members has taken place. It however affords me no ordinary satisfaction to feel assured that although I have been associated in the performance of public duties, with but few of those who now compose the General Assembly, I shall nevertheless be aided and sustained by your experience and wisdom, as well as devotion to the best interests of the State, in all proper efforts to further the public weal, and to preserve the ascendancy of liberty, morality, and law.

The men of the revolution are not seen in our councils. They who bore the brunt of that mighty and eventful struggle, who were neither intimidated by menace, misled by corruption, or subdued by force, have yielded to time. The few of the revolutionary worthies who yet remain in the land whose freedom they asserted and achieved are to us of another generation, objects of continually increasing regard and veneration, and are richly entitled not only to our warmest gratitude, but to the nation's kindest care and liberal support. With the surrender of the most important and productive branches of revenue, however, were transferred to the government of the nation, the claims of its intrepid defenders.

To the States, therefore, it only remains to invoke the special attention of the National Legislature to the just claims of the venerable survivors of an army, unparalleled in character, services, sufferings and success.

On the last National Jubilee, when every patriot's heart was filled with gratitude and joy, and a Nation was sounding the praises and celebrating the exploits of the civilians who declared it free and independent, and of the warriors who maintained that declaration, the disembodied spirits of the two most prominent and efficient actors, in that assemblage, where all were great, patriotic and virtuous, were summoned before the Supreme Judge of the world, to whom they had appealed "for the rectitude of their intentions." To us they have left a rich legacy, in the power of their example, and the wisdom of their precepts, which have emancipated the new world, and thrown back a blaze of light upon the old.

#### JUDICIARY.

The recent revision of the Statute laws of this State, performed with great industry and ability, and submitted to the deliberate and careful examination of the General Assembly, by which our laws have been adapted to the provisions of the Constitution and to the present condition and circumstances of the State, will abridge your labors. The uniformity and certainty of the Law, contributes to the convenience and safety of the people, prevent litigation and promote the peace of the community. Alterations of that code therefore ought not to be made without the most deliberate consideration.

In discharging the duties enjoined on the Executive by the Constitution, of giving to the General Assembly information of the state of the Government, and recommending to their consideration such measures as he may deem expedient, the attention is naturally drawn to the instrument prescribing it.

Notwithstanding the constitution was strongly opposed, in its inception, and the necessity of its rejection earnestly urged, when it was submitted to the immediate consideration of the people, for their approbation, it will now, it is presumed, be generally admitted that it has, not only better defined our civil and religious rights, but more effectually secured those rights, by establishing and perpetuating the republican principles, transmitted to



us from our ancestors. But being the production of human councils, in which a diversity of views, not unfrequently renders necessary a compromise and yielding of opinions, its framers anticipated that experience might prove it to be like all other institutions of man, in some respects, imperfect. Accordingly among the powers delegated by the constitution, is that of proposing to alter or amend it. This is an important power and in its exercise, great caution should be observed. A change of the supreme law of a State should not be made except for the most weighty reasons.

On the stability of that law in a great degree depends its utility. Propositions of a mere speculative character, tending to produce excitement in the public mind, ought to be discountenanced. The power to propose alterations of the fundamental law of the State, is committed exclusively to the House of Representatives.

#### SENATORIAL DISTRICTS.

To the mode of electing Senators prescribed by the constitution, objections were urged before its ratification, which, being continued, and having considerably agitated the public mind, are entitled to deliberate, careful and dispassionate consideration.

In approaching this subject, involved as it unquestionably is, in real difficulties, resulting from the civil divisions and long established usages of the State, the most solicitous and faithful respect and regard, should be paid to the rights and liberties of the people, who are the only legitimate source of political power, and for whose benefit civil governments are instituted, and ought invariably to be administered.

It has been objected that in voting for the entire senate, according to the provisions of the constitution, the Electors, in order to secure an equal apportionment of the members of that body, among the several counties in the state, are often obliged to act with an imperfect knowledge of the talents, qualifications and characters of some of the persons to whom they entrust the exercise of the high authority and important powers delegated to that body, and are exposed to be deceived by misrepresentation; that the value and power of the right of suffrage are thereby diminished; that the difficulty of exercising the elective franchise correctly and satisfactorily to the conscience of the electors, may lead to its abuse, and that the fundamental principles of a representative government, are thus infringed, and our republican institutions endangered. These objections to the constitutional mode of electing senators, are entitled to grave consideration. Whether any or all of the evils alleged have in fact been produced by the provisions of the constitution in relation to the election of senators, the House to whom the subject is delegated, will judge.

The admission that such results have arisen, from the existing mode of electing the senate, would prove the constitution in this particular defective, and form a powerful reason for its amendment, and a departure from a system long established. The evils complained of may be to a considerable extent prevented by an amendment of the constitution, which shall establish the number of members of which the senate shall consist, and provide that the General Assembly, by a law, to be passed for that purpose, shall divide the State, as soon as may be, after the adoption of the amendment by the Electors, into such number of districts, for the purpose of electing senators, as may be deemed expedient; that the districts so to be constituted, shall be composed of contiguous territory, and that in each district there shall be chosen a number of senators, bearing as nearly as may be practicable, the same proportion to the number of which the senate may consist, as the population of such district shall bear to the aggregate population of the State. By such an amendment an equal representation of every section of the State in the senate will be secured, the feelings and interests of each section in that body understood, and the rights of the whole State maintained. The amendment ought, in my opinion, to provide further, that the districts may be altered, and the senators apportioned among the several districts, by law, after each successive census, taken under the authority of the U. States, if it shall be deemed necessary.

The expediency of proposing to the Electors an amendment of the constitution embracing these principles, is submitted to the consideration of their immediate Representatives. They will understand the public sentiment, and are competent to decide, whether the measure be necessary to preserve the full, free, and correct exercise of the elective franchise, the equal representation of every section of the State in the senate, and whether it be required by the Electors, on whose ultimate determination depends its adoption.

#### COMMON SCHOOLS.

No subject that will occupy your deliberations is more important than the diffusion of knowledge among the people; whether we regard its influence upon human happiness or our republican institutions. The appropriation by the constitution of the School Fund, for the perpetual support and encouragement of public or common schools, was the result of enlightened benevolence, and profound wisdom.

That fund amounts to more than one million seven hundred thousand dollars, and yields an annual dividend of more than seventy thousand dollars. The income of the fund, it is believed, under the management of the Commissioner, may, by its judicious investment, be considerably augmented. The proper and faithful application of the interest of this fund to the encouragement of education, will materially affect the character and happiness of all successive generations. The system of Common Schools established by our ancestors, widely diffuses the intellectual attainments and moral principles, indispensable to the perpetuity of republican government. The division of the State into school societies and districts, affords peculiar facilities for extending the benefits of education, while the distribution of the interest of the School Fund, among the several school districts, according to the number of persons in each, between the ages of four and sixteen years, under the existing laws, secures to every youth in the State, the privilege of acquiring a common education. If the results of our system, improved, as it has been, by the lights of experience, are not such as entirely to fulfil the anticipations of its founders, and the wishes of the philanthropist, it is not perceived that the failure is to be attributed as much to any radical defect in the system, as to remissness in its execution, on the part of those who have the immediate superintendence of the primary schools. Every effort should be made to impress upon their minds a deep sense of the responsibility resting upon them, and of the blessings resulting from literary and moral instruction.

To elevate the character of our common schools, and to cause their utility to correspond with the munificent means which are pledged for their support, instructors distinguished for learning, sobriety and virtue, must be employed, and the schools, as well as the instructors, subjected to a rigid examination and inspection.

The duties of the visitors of schools, as prescribed by law, are highly important; and on their faithful and thorough performance, the intellectual and moral improvement of our youth greatly depends. Your information and experience will enable you to determine, whether any further legal provision be necessary to ensure such performance. The improvement of a system which has been admired and imitated in other States, is worthy of your deliberate and careful attention. To neglect it, would be a con-

tempt of those from whom it has been derived, and a wrong to posterity.

#### EDUCATION, COMMERCE, AND MANUFACTURES.

The emigration of our citizens has arrested the progress of the population of this State, and diminished our political power in the Union. To retain our youthful, intelligent and enterprising citizens within the State, their attachment to their native soil, always strong, must be strengthened, by offering them combined advantages, which they will not easily find elsewhere. They must see our Colleges, and other seminaries of learning patronised; the public burthens made equal and light; rigid economy practised in the various departments of the government; justice speedily and impartially administered; agriculture, manufactures, commerce and the arts, encouraged; and the condition of the State generally improved.

Our large manufacturing establishments, and the various mechanic arts, by furnishing lucrative employment, have kept in the State many valuable citizens; and stimulated agriculture, navigation and commerce. But the manufacture of woolen cloths needs encouragement.

The large importations of wool and woolen goods, have injured both the grower and the manufacturer of wool; and by depressing those interests, may reduce us to a dependence on a foreign supply for an article of prime necessity.

These evils can only be effectually removed by the national government, in which is deposited the power to levy duties on imports; and it is to be regretted, that a measure thoroughly matured for that purpose, and intended to protect and sustain the agricultural and manufacturing interests, after having been passed by the immediate representatives of the people, was finally defeated in the other branch of Congress. Correct information however, regarding the true interests and policy of our country, and steadiness of purpose, and of effort in maintaining them, may, at a future day, produce a different result.

#### STATES PRISON.

The object of punishment is to prevent the commission of crimes, either by destroying the power, or removing the disposition to commit them. The former can only be accomplished by capital punishment, or the perpetual seclusion of the criminal from society; and the latter by his reformation.

In effecting the reformation of the criminal, (an object of high moment, and uniformly sought by the benevolent and good,) his confinement to hard labour, with strict silence while engaged in work, and absolute seclusion from the society of man, in solitary cells, during the hours of rest, has a powerful influence. Such confinement has a strong tendency to destroy the habits of idleness, intemperance and dissoluteness, which are the most fruitful sources of crimes. By removing the criminal from all vicious associations, and from the contagion of evil example, and the moral poison of intercourse and conversation with his fellow prisoners, hardened in guilt, and skilled in the commission of crimes; and placing him in solitude, to commune with his own heart, and to meditate on his past life, his present condition, and his future destiny. Deep penitence and a thorough reformation may with reason be expected—and the criminal, especially if he be a young offender, may be restored to usefulness, in that community, whose laws he may have violated. The punishment of offences in all cases, and especially the length of time for which the criminal shall be confined to hard labour, ought to be regulated by the nature and aggravation of the offence, and the previous conduct and hardened character of the criminal; and to be so moderate as to secure the decided sanction and support of public opinion, and humanity itself, in its prompt and rigid execution. Experience demonstrates that the severity of punishment does not as much deter men from perpetrating crimes, as the certainty of it. Crimes will not be committed with the expectation of enduring the punishment, but in the hope of escaping detection.

The results which have attended the penitentiary system in other States, have satisfactorily proved, that a system of criminal law may not only be executed without expense, but so as to yield a considerable income to the State. No reason is discovered why our State Prison, instead of occasioning an annual expense of several thousand dollars, by an improvement of its police, may not be made a source of actual profit to the State, while all the objects of punishment will be more effectually accomplished. This interesting and important subject, occupied the deliberate attention of the General Assembly, at the last session, and the erection of a new State Prison was directed.

The building of the edifice has been commenced, under the direction of the Commissioners appointed to superintend it, whose report will be duly laid before you. As the building will probably be completed before the termination of the current year, the expediency of establishing, during the present session, a system, for the regulation and government of the prison, is presented to your consideration.

#### MILITIA.

To the National Government is committed the power to provide for organizing, arming, and disciplining the militia. Scarcely any difference of opinion has existed among the most enlightened and patriotic statesmen, as to the necessity of giving all possible efficiency to this powerful arm of our defence; and this subject has recently attracted the special attention of the National Government. During the past year, a Board of Officers was convened at Washington, to take into consideration the present organization of the militia system, and to propose such alterations, as their skill and experience might enable them to suggest, and their judgment should approve. Their report was laid before Congress, at its late session, but the principles it expressed were not made the subject of definitive action. The report presents the excess of the number of men which the law of Congress requires to be enrolled in the militia, as the primary defect of the system; and proposes so to alter the existing law, that no person shall be enrolled in the militia, who shall not have arrived to the age of twenty-one years; it being considered by the Board, that the public interest and safety in time of peace, do not require an enrolment in the militia at an earlier age. The proposed exemption would preserve the rightful control of masters, guardians, and parents, over their apprentices, wards, and children; the due exercise of which, is at all times important to the best interests of society. The opinion has also been expressed, by a Committee in one branch of Congress, in accordance with the principles sanctioned by the Board of officers, that it is expedient to exempt all persons above the age of thirty-five years, from the performance of service in the militia. A modification of the militia system, which should limit the liability to enrolment in the militia, to the period of life between the ages of twenty-one and thirty-five years, will considerably reduce the number of the militia, but it will increase its efficiency. It is not deemed necessary to hold our citizens enrolled for a longer period, to accomplish any of

the purposes, for which the militia may be called into the service of the United States. The necessity which demanded the enrolment that was required, when the population of the United States did not exceed four millions, no longer exists, when their population is augmented to more than ten millions; and their maritime frontier will be defended by a powerful navy, and by formidable fortifications.

No public exigency is discovered, which now demands that masters shall be placed in the ranks with their apprentices, and that fathers advanced to the meridian of life, shall be trained by the side of their sons or under their command. The expediency of shortening the period, during which the citizens of the respective States shall be enrolled in the Militia, must be apparent, and it is hoped the measure will be soon adopted by the national government.

The states have reserved to themselves the appointment of the officers, and the authority of training the Militia, according to the discipline prescribed by Congress, and on the Legislatures of the respective states, devolves the duty of passing laws to effect these objects.

The Militia of this state may be safely pronounced, to be equal in organization, equipment, discipline, and efficiency, to the Militia of any state in the Union.

The exemption of such of our citizens as perform military service, and are armed, equipped, and dressed in uniform, according to law, from the poll tax, has had a powerful tendency to improve our Militia, and been followed by results demonstrative of the correctness of that policy. The reduction of the tax, by diminishing the inducement to a complete equipment, and a full compliance with the law, may impair the efficiency, and repress the spirit, and ardor of the Militia. It is therefore worthy of consideration, whether the burthens of that class in the community ought not to be diminished.

In my judgment, frequent musters of the Militia, as they are generally, and perhaps necessarily conducted, produce no considerable advantage. They are onerous to the Militia, by calling them from their homes, and their customary employments; occasion a considerable expense, and loss of time, and undoubtedly have a pernicious influence upon the public morals. If the musters for training do not increase the efficiency of the Militia, which is the opinion of experienced military men, the expediency of providing that these musters shall be less frequent seems to result. The Militia are the natural defenders of the country. They will never be dangerous to its liberty. Attached to the soil, and intelligent, they can neither be seduced by flattery, nor made subservient to ambition. A band of freemen, exercising the privileges and immunities of freemen, with their own arms in their own hands, they may be pronounced, on high authority, to be "the army of the constitution." If their services be diminished and made light, in time of peace, it may be rightfully and reasonably expected, that they will, with the more alacrity, repair to the post of danger in war.

The lenity and justice of our laws, the peaceable, and regular habits of the people, and their strong attachment to our confederated State governments, afford good ground of confidence, that our Militia will not be called into the service of the United States, for any other purpose than national defence.

The resources of the nation have been applied, by the permanent annual appropriation of two hundred thousand dollars, to procure arms to be distributed among the several States, in proportion to the number of Militia enrolled, in each State, for the purpose of arming the great body of the Militia, in case of any emergency requiring it. The arms delivered to this State have been deposited in the public arsenal, from which our Militia will be furnished, when necessary. The frontier, which the Militia of this State may be required to defend, renders highly important the complete equipment of the Artillery, as reliance must be placed on heavy ordnance to prevent an enemy from placing his foot on our shore.

An adequate supply of this species of ordnance, has not been furnished to this State, but it is expected that an arrangement may be made with the ordnance department of the United States by which a quantity of cannon will be obtained, as a part of the quota of arms to which this State is entitled, under the act of Congress, to provide for arming the Militia.

Having solemnly bound myself, faithfully to discharge the duties of the office, to which my fellow citizens have called me, I fervently supplicate, in the performance of those duties, the guidance of the God of our Fathers, and humbly implore that His blessing may be conspicuously displayed, alike in the spirit with which our mutual consultations shall be conducted; in the wisdom of our measures; in their influence and effect upon the liberty, prosperity, and happiness of those, by whom we are entrusted with authority; and in the perpetuation of the rich inheritance which we have derived from our ancestors, to the latest generations.

General Assembly,  
May Session, A. D. 1827.

#### GIDEON TOMLINSON.

Latest and Important from Peru.—From Bogota papers to March 13th, received by the editors of the New-York Daily Advertiser, we learn, that General Santa Cruz published a decree on the 28th of January, convoking a constituent Congress for the first of May, to form a constitution adapted to the country, and to elect a President and Vice-President.

This measure proves the force and the triumph of the Constitutional party. Bolivar, whatever his motives may have been, has lately appeared friendly to anti-republican principles. Whether he is or not, it is clear that Peru, as well as a large proportion of Colombia, will not tolerate them. The proclamation of Santa Cruz virtually overthrows the Bolivian constitution, adopted in December, in Peru, and in our opinion seals its fate forever. Its resolute opposers in Colombia, Gen. Santander and his friends, were well pleased with the news which was brought to Bogota by two Colombian officers; and every expression of joy was exhibited in that capital.

This bloodless revolution was commenced at Lima, on the 26th of January, by the Colombian officers, who elected General Bustamante for the commander in chief, and arrested their chief officers, to send them home. They then passed a kind of protest against the revolution of Paez, and the proposition for a Dictator in Colombia. A meeting of citizens was also held in Lima, which represented that the constitution of Bolivar had been adopted under constraint. The result of this highly important measure will be, in all human probability, to discourage any design against the strict republican system in South America.—D. Ad.

Common Carriers.—It is stated in the Cleveland Herald, that a Mr. Holmes has recovered against the Lake Erie Steam-Boat

Company \$445, in the Ohio courts, for the loss of a trunk originally delivered, with other property, to the master of the Superior for conveyance to Cleveland. It seems the trunk was left on board when Holmes was landed, and passed through several hands before he again obtained it. During the time it was out of his possession, it was robbed of about \$400 in money, besides wearing apparel. The company was made liable as common carriers, and under a special agreement to deliver the property in safety.

A Long Sleep.—Jane Shaw, commonly called the sleeping beauty, a young woman of prepossessing appearance, the daughter of a peasant at Aike, near Beverly, was lately in a profound sleep for eighteen days, during which time the animal functions were entirely suspended, and the only symptoms of life was a very slow pulse. For a day or two previous a considerable aberration of mind had been observed, and when she awoke she was very languid and childish, but a few days restored her to a good state of health, both of body and mind.—Yorkshire Gazette.

#### Things that I have seen—Cincinnati Regis.

I have seen the time when the only boat that floated on the surface of the Ohio, was a canoe, propelled by poles used by two persons, one in the bow and the other in the stern.

I have seen the day when the introduction of the keel boat, with a shingle roof, was hailed as a mighty improvement in the business of the west.

I remember the day when the arrival of a Canadian barge, (as the St. Louis boats were called at the head of the Ohio,) was an important event in the transaction of a year.

I remember the day when a passage of four months from Natchez to Pittsburgh was called a speedy trip for the best craft on the river; and when the boatmen, a race now extinct, leaped on shore after completing this voyage, they exhibited an air of as much triumph as did the sailors of Columbus on their return from the new world.

I remember the time when the canoe of a white man dared not to be launched on the bosom of the Allegheny.

I remember the time when a trader to Orleans was viewed as the most enterprising among even the hardy sons of the west; on his return from his six months' trip, he was hailed as a traveller who had seen the world.

I remember the day when the borders of the Ohio were a wilderness, and New Orleans was "toto bere divisa," literally cut off from the whole world.

I have lived to see the day when the desert is flourishing as the rose—when the race of boatmen has become extinct, and their memory only preserved in the traditional tales of our borderers.

I have lived to see two splendid cities, one devoted to manufactures, the other to commerce, spring up, where in my boyhood, nothing appeared like civilization but the hut of the soldier or of the settler.

I have lived to see a revolution produced by mechanical philosophy, equal to that effected by the art of printing. It has changed the character of western commerce, and almost proved that the poetical wish for "annihilation of time and space," was not altogether hyperbolical. By it, New-Orleans and Pittsburgh have become near neighbours.

I have lived to see the day, when a visit to New Orleans, from Cincinnati, requires no more preparation than a visit to a neighbouring county town. I remember when it required as much previous arrangement as a voyage to Calcutta.

I have lived to see vessels of 300 tons arriving in twelve or fifteen days from New Orleans at Cincinnati, and I calculate upon living to see them arrive in ten days.

#### HESPER.

"Richer Soil" than Rochester.—A lot of land in this village on Genesee-street, a few rods above the canal, 18 feet in front and 56 feet deep, was sold the other day for \$300; being at the rate of \$166 66 a foot! If we recollect aright, the highest price for which any land has been sold in Rochester, of which we have received any official information, was at the rate of \$151 a foot.—Ulster Sentinel.

#### RALEIGH, April 12.

Suicide.—A friend in Chatham has furnished us with the following particulars of a suicide which recently took place in that county.—Mrs. Catharine Gander, an aged lady, who had raised a large family, became a little singular, and chose for her abode, the house of Mr. Randolph Battle. On Sunday the 1st inst. she appeared rather more singular than usual, but not much notice was taken of her eccentricity. But melancholy to relate on Monday morning, Mrs. Battle's daughter went to the spring, and found her suspended in the spring grove, by a grape vine, and dead, her feet nearly six feet from the ground.—Gazette

There came to the Arms House in Hartford, sometime in December last, an inoffensive and amiable female with two interesting little boys, one five the other three years of age. She says her name is Lavina Hopkinson, and that she resided at Niagara in the State of New-York, until the death of her husband last fall, and having no relatives there, she came to Sheffield, Mass. in expectation of meeting a sister, but found that she had left that place for the Western country. Disappointed and the fatigue of her journey overcame her, a shock of numb palsy has affected one side of her head and considerably impaired her reason. In this distressed state, with her little boys she arrived in this City, and was placed in the Arms House. She says her maiden name was Nash, that she formerly lived in Guildhall, Vermont, where she has brothers now residing. From her address and appearance, she has known better days.

If this notice should meet the eyes of any of her friends, and they will give information to Mr. Abraham Holcomb, Hartford, where her relatives can be found, it will be thankfully received and will confer a favour on an unfortunate female.—Hartford Times.

#### ORDINATION.

On Thursday evening, April 5th, the Rev. W. G. Miller was ordained to the pastoral charge of the Baptist Church in Orange-st. in the presence of an interesting, and unusually solemn assembly. The exercises were appropriate. Prayer by the Rev. J. Chase; sermon by the Rev. A. Perkins; from Jeremiah 3: 15; ordination prayer by the Rev. S. H. Cone; charge by the Rev. J. Stanford; right-hand of fellowship by the Rev. C. G. Sommers; reading of the hymn and benediction, by the pastor.—N. Y. Obs.

#### MARRIED.

At Northampton, Dr. Julius Willard, to Miss Corintha Hosford. Mr. Amos Andrus, to Miss ——— Goodhue.

#### OBITUARY.

In this Town, Joseph, son of Mr. Joseph S. French, aged 6 years.  
In Suffield, Franklin, son of Mr. Reuben Allen, aged three years and six months. Fanny, daughter of Capt. Samuel Smith, aged six years. John, son of Mr. Welles Taylor, aged 5 years and 6 months, and who left evidence of a calm spirit and a reconciled mind.  
At Southwick, in March, Deac. Timothy Noble.

Died, in Suffield, on the 11th inst. the wife of Mr. Dan King, Jun. in her 57th year.

My dear friend, I have not forgotten the day of your epousal to your affectionate, and pious husband. The tear of filial affection sallied from your eye, on that interesting and solemn occasion. It was then you bid adieu to the scenes of your childhood—to your youthful companions; and also to the Church of which you were a member.—And must I inform you, Isabel, that your dear mother is no more!—Yes my girl, her face you will see no more on earth—she sleeps in death—her meager, feeble part, sleeps in yon consecrated ground—her spirit is fled, and we have reason to hope is now united with the Church of the first-born. She expressed a strong hope in Christ during her sickness. I hope you will not indulge in excessive grief—"Or mourn as those who have no hope." Your friends wished me to write to you, and to other friends, through the medium of the Christian Secretary. Also they requested me to insert the text, and a brief compend of the sermon. The text was, "All the days of my appointed time will I wait, till my change come." Job xiv. 14. The first object was to show, that an event so important as the death of a saint, in all its bearings, connexions and relations, is not casual; but is under the direction, and embraced within the wise and merciful appointments of Jehovah. The next object was to exhibit how a Christian should wait for the event. Answer—patiently, prayerfully, in faith, in hope, in the faithful discharge of every duty, with a constant reference to that last moment.

The third and last object in the discourse, was to speak of the change which death occasions in the condition of a saint. It is then a removal from the natural, to the spiritual world—from faith to vision—from hope to fruition—from darkness to light—from death to life—from doubts and fears, to absolute certainty—from distant and indistinct views, to near approaches—from prayers to praises—from labour to rest—from pain to ease—from disgrace to honor—from sickness to health—from poverty to wealth—from weakness to strength—from deformity to perfect beauty—from types to antitypes—from shadows to substance—from men to angels—from the church on earth, to the general assembly and church of the first-born—from sin to perfect holiness from earth to heaven.

Inferences.—Death to a Christian, is an event rather to be desired than dreaded. 2d. How strange that an event so consequential as death, or the removal of a soul from earth to heaven, should occupy the mind so little! 3d. What a different change from all this! death introduce, in relation to the impenitent sinner!

An address to the mourners, and the Church of which your dear mother was a member, closed the public solemnities. I then returned to your father's house, with the afflicted family. Thus my friend, I have given you these items of the funeral solemnities, not to exhibit my poor imperfect performances; but to comply with the wish of your friends, and if I might console your mind under your afflictions.

"It is the Lord's hand; let him do what seemeth good in his sight." Your loss is her gain. "Be ye also ready, for in such an hour as ye think not, the son of man cometh." So may you wait for your great change, that it shall be to you a most joyful season. My prayer in relation to your father's family, is that they may all comply with the divine mandate, "Come thou and all thy house into the ark."

CALVIN PHILLEO.

#### NOTICE.

THE Quarterly Conference of Baptist Ministers in the Western part of Mass. will be held at the house of the Rev. Mr. Willard, in Northampton, on Tuesday, the 8th inst.

#### NOTICE.

THE Annual Meeting of the Baptist Education Society of Connecticut, will be held agreeably to appointment, on the second Wednesday in May next, (the 9th) with the first Baptist Church in Middletown.  
GURDON ROBINS, Sec'y.

#### COPARTNERSHIP.

H. Huntington Jr. having taken into copartnership his brother, F. J. Huntington, the business in future will be conducted under the firm of H. & F. J. HUNTINGTON.  
May 1, 1827.

#### New-York and Hartford

#### STEAM-BOATS.

MACDONOUGH, Capt. Wm. BEEBE.  
FULTON, Capt. R. S. BUNKER.  
I have commenced running, and will continue through the season as follows:  
THE MACDONOUGH, Capt Beebe, will leave Hartford for New-York Wednesdays and Saturdays, at 11 A. M. Returning, leave New-York for Hartford Mondays and Thursdays, at 4 P. M.

THE FULTON Captain Bunker, will leave Hartford for New-York, Mondays and Thursdays, at 11 A. M. Returning, will leave New-York for Hartford, Tuesdays and Fridays, at 4 P. M.

Stages will be in readiness on the arrival of the Boat at Hartford, to forward passengers to Boston, New-Hampshire, and Vermont.

#### Freight taken as last season.

For further particulars, apply to  
CHAPIN & NORTHAM.

March 17. 18

#### Book & Job Printing,

EXECUTED WITH CARE AND DESPATCH,  
AT THIS OFFICE.



## POETRY.

HYMN.

BY DR. COLLIER.

Lovely is the face of nature,  
Deck'd with spring's unfolding flowers,  
While the sun shows every feature,  
Smiling through descending showers.  
Birds with songs the time beguiling,  
Chant their little notes with glee—  
But to see a Saviour smiling,  
Is more soft, and sweet to me.

Morn her melting tints displaying  
Ere the sluggard is awake;  
Evening's zephyrs gentle straying,  
O'er the surface of the lake;  
Melting hues, and whispering breezes,  
All have powerful charms for me,  
But no earthly beauty pleases,  
When compar'd my Lord, with thee.

Soft and sweet are showers descending,  
On the parch'd expecting ground,  
Fragrance to the meadow lending,  
As their drops distil around:  
These, with every earthly blessing,  
Loudly for thanksgiving call,  
But one smile of thine possessing,  
Jesus, far exceeds them all.

Sweet is sleep to tired nature;  
Sweet to labour to repose;  
Sweet is life to every creature;  
Sweet the balm that hope bestows;  
But though spring and evening breezes,  
Sleep, and Hope, and Life to me,  
Are all pleasant—nothing pleases,  
Jesus, like a smile from thee.

From the Christian Watchman.

**Pedobaptist Tracts.**—A correspondent of the Recorder & Telegraph remarks, as the American Tract Society is not permitted to issue "Tracts in favour of infant baptism," whilst the Baptist General Tract Society at Philadelphia, having declined becoming auxiliary to the first named, is, therefore, at liberty to issue Tracts to support their own views of Baptism, that "Pedobaptists, not less than Baptists, ought to lay a particular stress upon positive institutions;" and he inquires "whether Pedobaptists ought not, in some way, to unite their efforts to maintain a principle and practice, which they conceive to be agreeable to the will of God." He says, "Many are ignorant of the grounds on which infant baptism is practised,—some in Pedobaptist Societies are rather opposed, and more are indifferent to that rite." We are of opinion with this writer, that the subject ought to be looked into, and examined by the *New Testament*; and if some in Pedobaptist Societies are opposed to infant baptism, and more are indifferent,—the discussion of the mode as well as the subjects of this rite, is a matter of no small importance. It is certainly an alarming circumstance, if professed Christians are becoming indifferent to a positive institution of the New-Testament, and a command of their ascended Lord. If they have a right to set aside the precept enjoining baptism, why have they not the same right to disregard the command to repent?—These two are united together in sacred writ, "Repent, and be baptized;" and "what God hath joined together, let no man put asunder."

## NO. 24.

The Apostles' suffering, for the sake of their testimony.

Had the Apostles not been the men they professed to be, their manner of life must have been one continued scene of suffering. To persons who were nourishing evil passions in their hearts, and panting after worldly enjoyments, the constant mortification to which they submitted, and the entire application of the soul to spiritual and divine things through the whole course of their thoughts, and words, and actions, must have been an intolerable burden. Christianity was not like the systems of the philosophers, a code of speculative opinions, which left men at liberty to live as they pleased; but it prescribed a rule of life which directed the conduct, temper, and sentiments, even to the very thoughts of the heart; and called men to be entirely different from what they were before.—Nothing but the existence and power of the principles of the gospel on the heart, could have rendered such a life as that of the Apostles tolerable, or in fact could have produced it. But to them, as being filled with the spirit of their master, the Christian life was not a burden, but their delight: "Christ's yoke was easy, and his burden light;" because they had learned of him who was meek and lowly in heart.

But while in Christ they had peace, in the world they had tribulation, on account of their testimony. Instead of finding riches, honors, and pleasures in the execution of their office, it drew upon them the bitterest persecution. Every kind of indignity was offered: every kind of injury sustained. It was not in one or two instances that this took place: they found, by painful experience, that nothing else was to be expected but a continued course of suffering, while they continued to testify of Christ that he is the Saviour of the world. A brief enumeration of what one of them endured, as narrated in his own words, will give us the truest idea of their situation: "In stripes above measure, in prisons frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I

beaten with rods, once was I stoned, thrice have I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. xi. 23—27. Such was the treatment the Apostles met with; but they do not appear at all disconcerted. Our master, they say, told us of this before. "If they have persecuted me, they will also persecute you." John xv. 20. They consider persecution as a thing of course; and go on in their work with unabated zeal. Love to Christ and his cause, appears to burn with more fervid flame amidst sufferings. Not one of them who had entered on the warfare after their master's death, retires from the field of battle: they all continued in it as long as they breathed the breath of life. Can we account for their conduct, on a supposition that they were actuated by impure motives? How much more easy and natural will it be to allow that they were honest, and good, and faithful men.—*Bogue.*

## WHISPER TO A WIFE.

In the matrimonial character, gentle lady, no longer let your fancy wander to scenes of pleasure or dissipation. Let home be now the sole scene of your wishes, your thoughts, your plans, your exertions. Let home be now the stage on which, in the varied character of wife, of mother and mistress, you strive to act and shine with splendour. In its sober, quiet scenes, let your heart cast its anchor, let your feelings and pursuits all be centered. And beyond the spreading trees that shadow and shelter your dwelling, gentle lady, let not your fancy wander. Leave to your husband, to distinguish himself by his valor or his talents. Do you seek for fame at home—and let the applause of your God, of your children, and your servants, weave for your brow a never fading chaplet.

An ingenious writer says—"If a painter wished to draw the finest object in the world, it would be the picture of a wife, with eyes expressing the serenity of her mind, and a countenance beaming with benevolence; one hand lulling to rest on her arm a lovely infant, the other employed in presenting a moral page to another sweet baby, who stands at her knee, listening to the words of truth and wisdom from its incomparable mother."

I think there is something very lovely, in seeing a woman overcome those little domestic disquiets, which every mistress of a family has to contend with; sitting down to her breakfast table in the morning with a cheerful countenance, and endeavoring to promote innocent and pleasant conversation among her little circle. But vain will be her amiable efforts at pleasure, unless she is assisted by her husband, and other members around; and truly it is an unpleasant sight to see a family, when collected together, instead of enlivening the quiet scene with a little good humoured chat, sitting like statues, as if each is unworthy the attention of the other. And then, when a stranger comes in, O dear, such smiles and animation, and loquacity. "Let my lot be to please at home," says the poet; and truly I cannot help feeling a contemptible opinion of those persons, young or old, male or female, who lavish their good humour and pleasantry in company, and hoard up sullessness and silence, for the sincere and loving group which compose their fireside.

**Mr. Wolff,** the intrepid Jewish Missionary, is lately married in England to a lady of high rank. We are glad to find this circumstance is not likely to induce him to sit down in inglorious ease. The London Missionary Register says, his lady is "devoted to the cause of his nation," and that he has it in his heart to return to Jerusalem. During his travels through Persia, he was so successful, as to establish schools at Bussorah and Bushire, where above 70 children receive instruction in the English, Arabic, and Persian languages. Societies for education have also been formed in those places, and probably in Ispahan; and there is a prospect of introducing Scriptural education into Persia. Roman Catholic, Armenian and British clergymen unite their prayers and efforts in the cause; and the Royal Prince of Persia has granted premises at Tebriz for the use of the Society.

The Church in Leicester, England, to which the Rev. Robert Hall formerly ministered, but who is removed to Bristol, is now supplied by Mr. Mursell. His labours are highly acceptable, and his talents are greatly appreciated.

**Pedobaptist Momentum.**—A spirited article appeared in the last number of the Christian Watchman, addressed to "The Baptists of Boston and its vicinity," and well fitted, we should think, to produce a heart-stirring effect. After designating several important Christian duties, and stating various considerations to show the urgency of a faithful and vigilant performance of them, the writer adds with peculiar force:—*C. Star.*

"Let every Baptist recollect, that we, as a denomination, stand alone; and if God do not help us, and we do not help ourselves, we shall fall. The Christian world is divided, in fact, into Baptists and Pedobaptists. The latter have numerous differences among themselves, but they are allied at one point—the practice of pedobaptism—and thus constitute

but one mass, the whole momentum of which presses against us. Let us remember this and act accordingly."

The Rhode Island Historical Society have put to press the following rare works, by Roger Williams, the founder of Religious Freedom—"A Key into the Language of America, or an Help to the Language of the Natives in that part of America, New England Together with brief observations of the Customs, Manners and Worship, &c. of the said Natives in Peace and Warre, in Life and Death. On all which are added Spirituall observations, General and Particular by the author, of chief and special use (upon all occasions) to all the English Inhabiting those parts, yet pleasant and profitable to the view of all men." Several original poetical pieces by the same author will be introduced.

**A Fair Offer.**—Make a full estimate of all you owe, and all that is owing to you. Reduce the same to note. As fast as you collect pay over to those you owe: if you can't collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious, lose no time, waste no idle moments, be very prudent and economical in all things, discard all pride but that of acting well, be faithful in your duty to God by regular and hearty prayer morning and night, attend church and meeting regularly every Sunday, and do unto all men as you would they should do unto you. If you are too needy in your own circumstance, to give to the poor, do whatever else you have in your power to do for them cheerfully, but if you can, always help the worthy poor, and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me, and I will pay all your debts. *Dr. Franklin.*

**The Remedy for Intemperance.**—A letter from the Rev. Joshua N. Danforth, minister of the Presbyterian church in New Castle, Del. states thus to Dr. Chambers, under date of April 7th: "A cure having been effected in the case of an inveterate drunkard by the application of your medicine, purchased by Mr. M— on my behalf I have to request that you will, in answer to the enclosed \$5, transmit to me by mail, as soon as possible, the usual quantity."—*Id.*

**Intemperance in China.**—A gentleman on arriving at Canton not long since, upon an agency for a mercantile house in this city, expressed his conviction that the trade in opium between the United States and China, was of such a nature that no conscientious person, acquainted with its effects, could consistently engage in it. And so late as Dec. 26, 1826, he writes,—"I presume not to judge for others, or of others; but if the trade in this article is viewed in its true light, it will be seen to be a curse upon the people of this country, and its industry; daily impoverishing it, and to a degree that, if moral influences are not speedily interposed to lift the people above temptations, will leave it without ability to furnish Europe and America with its native products, and its inhabitants a prey to all the wretchedness of poverty."

**Query.**—If the intemperate use of opium in China, makes the business of transporting it thither a "case of conscience," how does the matter stand with importers, distillers, and venders, of intoxicating liquors.—*N. Y. Obs.*

**The Olden Time.**—Extracts from the Colonial Records. The following Extract shows the grand total of the taxable inhabitants, and the amount of property in Connecticut 173 years since. In contemplating the improvements that have since been made, the increase of population, &c. the mind finds food for reflection. It is well to gather these early facts, and give them publicity.

General Court at Hartford, Sept. 14th, 1654.

The lists of the persons (taxable) and estates in the several towns within this Jurisdiction:

	Persons	£
Hartford	177	19,009
Windsor	165	15,833
Wethersfield	113	12,602
Middletown	31	2,173
Farmington	46	5,519
Norwalk	24	2,309
Stratford	74	7,958
Fairfield	94	8,634
Pequot		
Seabrook	53	4,437

A General Court held at Hartford, Oct. 2d, 1656.

It is also ordered by this Court that upon consideration of what was commended to the several courts to have upon records to posterity, the most memorable passages of God's Providence, and settlinge and hitherto continuing his people in this country, for the attaining hereof, Major Mason, Mr. Stone, Mr. Goodwyn, Mr. Wareham, Mr. Steele and Goodman Siebbing are desired to meete to collect such remarkable passages—Mr. Pell and Mr. Ward are desired to send in writing such occurrences by the sea side.

A Gen. Court held at Hartford, Aug. 12, 1657.

This court being duly sensible of the danger this commonwealth is in of being poisoned in their judgment and principles, by some loathsome heretics, whether Quakers, Ranters, Admiters or some others like them; It is ordered and decreed that no towne or person therein within this jurisdiction shall give any unnecessary entertainment to any of the aforesaid knowne heretics upon penalty of five Pounds for each Heretic entertained &c.—And also Five Pounds a person that shall at any time unnecessarily speake more or less wite any of the aforesaid heretiques, except the Magistrate, Assistant, Elder or Constable in this jurisdiction.—Also it is ordered that any Magistrate, Assistant or Constable in each Plantation upon any suspicion of any person to be such an Heretic shall with the help of their Elder or Elders in each Plantation examine the said suspected person or persons, and if upon examination hee or they judge any to be such Heretics, the said Magistrate, Assistant or Constable shall forthwith send them to prison or out of this jurisdiction.

[At the Oct. Court following it was decreed that no person should keep any Book or Manuscript, containing their doctrines, excepting the teaching Elders, under the penalty of 10s. for each offence.]

**Crescents.**—The Crescent was the symbol of the city of Byzantium, now Constantinople, which the Turks have adopted. This device of the Ottoman Empire is of great antiquity, as appears from several medals, and took its

rise from an event related by Stephens, the Geographer, a native of Byzantium. He tells us that Philip, the father of Alexander the Great, meeting with mighty difficulties in carrying on the siege of that great city, set the workmen, in a very dark night, to undermine the walls, that his troops might enter the place without being perceived; but luckily for the besieged, the moon appearing, discovered the design, which accordingly miscarried. "In acknowledgement of this deliverance," says he, "the Byzantines erected a statue of Diana, and thus the crescent became their symbol."

**Well Done.**—A Claiborne, (Alab.) paper of the 23d ult. states that as three women "belonging to Mr. J. F. Lovett," were ascending a hill on the south side of Big Creek, in that county, one of them having a child about two months old in her arms, they were attacked by a large bear wild cat. The animal made at the woman with the child, caught the child by the leg and bit it, tore the woman badly with his claws, and threw her down. The child having a handkerchief on its head, the animal, in a second attempt at the child, tore the handkerchief in pieces. The mother of the child, made a violent effort to save it, and in the struggle seized the cat by the neck, fell on it, and held fast her grip until the other two women despatched him with stones. The mother of the child was very much injured by the animal, and the child was nearly killed. Apprehensions are entertained that the cat laboured under the influence of hydrophobia.—*N. Y. Statesman.*

A young girl employed in a factory in Holliston, Mass. while at work at what is called a Picker, lately got her hand into the machine, in consequence her whole arm was drawn in, and literally torn to pieces. The sum of \$300 was immediately subscribed by the neighbours, to be used in supporting and educating her.

**Rochester, N. Y.**—The stalls of the new market in Rochester, have been rented for one year at \$39.

**The Kankakee's,** a tribe of Indians living on the head branches of the Illinois river are said to be in a state of the utmost wretchedness and want, partly from the severity of the late winter, and partly from the diminution of game. Their extremity may be judged of, when it is known that they have been driven to the necessity, heretofore unknown among the Indians of eating their dogs and horses.

Governor Cass, under the sanction of the government, has ordered on supplies for the sufferers.

17 negroes have been tried at Lunenburg, Va. for the barbarous murder of Mr. Hamlin, their master. Nine were convicted and sentenced to be hung, but two of them recommended to mercy on account of their youth. The value of the nine slaves is 3,309, which the State pays Mr. Hamlin's heirs.

It is said, there are now living at Horse Neck, about thirty miles from New-York, two geese, both of the age of 82 years, one of which is now sitting. They have both laid regularly for eighty one years.

A Savings Institution has been established in Richmond, Va.

The ship Chancellor, with contributions for the Greeks, went to sea from N. York, on Monday night last week.

The Flour Inspectors' Fees at New-York, amounted to \$11600 last year. The fee is only two cents a cask.

**Havana.**—In consequence of repeated instances of smuggling at this port, the Intendant has taken rigid measures to prevent, and to punish, its recurrence. Henceforth, six hours are to be allowed for preparing a manifest; should any thing then be found on board not reported, the vessel and cargo to be forfeited.

**Fires in Canton.**—By the ship Nautilus at Boston, we learn that there have been two fires in Canton. The first took place in October and destroyed from four to five hundred houses at the French Folly. The second was in November, in about the same place, where there was a fire some years since, and consumed 700 houses. No American or English property was destroyed.

**Greek Fund.**—The inhabitants of Caledonia, Monroe co. have contributed a quantity of clothing and forty four barrels of FLOUR for the relief of the Greeks. The clothing, we understand was made up and presented by the spirited LADIES of that town.

**A Princely revenue.**—The Lafourche (Louisiana) Gazette states, that upon the three sugar plantations of Gen. Wade Hampton, on the Mississippi, there are about 300 effective hands employed; the quantity of Sugar made the present year, is 1000 hogsheds, weighing each 1280 lbs. worth in New-Orleans, at the ordinary price of 7 cents per lb. \$896,000.—The General, however, shipping his own sugar to the Northern markets, where it bears a high price, estimates his nett revenue this year, from his Louisiana plantations, at 100,000 dollars.

A number of Spanish prisoners, released from Algerine slavery, arrived at Port Mahon in February last, in the most distressed situation. The officers and crew of the U. S. frigate Constitution, observing their destitute condition, volunteered a handsome subscription to relieve them, and paid their passage to Spain.

**New Invented Rat Trap.**—Take a barrel, and stretch a skin of parchment over it with a string, cut it across and thwart nearly to the outside. Take some dripping, and mix it with meal; smear it on the middle of the parchment. The rats will smell it, and treading on the parchment, it will give way, and they will fall into the water in the barrel.—Put a plank for them to creep up to the barrel's brink outside, and strew some oatmeal on it. You must not let the water be too deep, but set a brick endways in it, and the first rat that is caught will make a noise, and will entice more; so that they will fight for the possession of the brick, and the noise will draw others. Thus in one night the house may be cleared of rats, be there ever so many. Mice and other vermin may be caught in a similar way.

## GRAMMAR SCHOOL.

REUBEN GRANGER

**RESPECTFULLY** informs his friends and the public generally, that he intends re-commencing his school in Suffield, on Monday, the 16th of April. Besides the common branches, he will instruct in Natural Philosophy, Chemistry, History, Rhetoric, Logic, and in the Greek, Latin, and French languages.—A share of public patronage is solicited, and no exertions, on his part, shall be wanting to render his school worthy of the confidence and support, of a generous and enlightened community.

Price of tuition, \$3 a quarter for the common branches, and for the others \$4, excepting the French language, which is \$5 a quarter.

References:—Rev. Ebenezer Gay, Rev. Asahel Morse, Rev. Joel Mann, Rev. Calvin Phillips, Hon. Luther Loomis, Mr. Asa Butler, Suffield; Dr. Joseph B. Gilbert, Jeremiah Brown, Esq. Messrs. Gurdon Robins and Albert Day, Hartford.

Board may be had in respectable families, on reasonable terms.

## RECOMMENDATION,

From the Rev. Elisha Cushman, late Pastor of the Baptist Church in Hartford.

HAVING been solicited by the friends of Mr. R. Granger, to express my opinion respecting the merits of his school; I most cordially certify, that I have been personally acquainted with pupils while attending on his tuition, and have examined specimens of improvement as exhibited at public examinations. His school certainly deserves an eminent rank among the seminaries of our country; and in my opinion, cannot fail to give satisfaction to all persons conversant with schools, both as regards his government and instruction.

ELISHA CUSHMAN

City of Hartford,

April 3d. 1827.

## HIDE AND LEATHER STORE.

THE Subscribers having formed a connexion in business, would inform the public that they have now in store a general assortment of **HIDES**, of various kinds and qualities, for Sole and Upper Leather.

200 Sides of Philadelphia oak tanned SOLE LEATHER of the first quality.

ALSO,

1000 Sides of Hemlock SOLE LEATHER, CALF SKINS, Upper Leather, Seal Skins, Morocco Leather, Lining & Bindings. ALSO, an assortment of **CURRIERS' TOOLS**, &c.

The business will be carried on in the Store adjoining the West end of the Great Bridge, Morgan Street, under the firm of

Augustus Bolles &amp; Co.

Where every exertion will be made to give satisfaction to their customers.

J. M. C. BURT,

AUGUSTUS BOLLES.

Hartford, April 12, 1827.

N. B. AUGUSTUS BOLLES &amp; Co.

Offer for sale as above, a Consignment of **2600 German CALF SKINS**, Of prime quality, the price of which, renders them a fine object for Tanners.

**Commission or Storage Business** entrusted to them will be transacted with fidelity, and liberal advances made on property received for sale. All favours thankfully received.

## LEATHER STORE.

THE Subscribers having taken **AUGUSTUS BOLLES** into partnership in business, will continue the **LEATHER & HIDE Trade** at their old Stand on Main-street, under the firm of

J. &amp; M. C. Burt &amp; Co.

Where they keep constantly for sale, a complete assortment of **SOLE and UPPER LEATHER, HARNESSES and MOROCCO LEATHER, BINDINGS, LININGS, &c. &c. HIDES** as usual.

Grateful for past favours, they solicit a continuance of patronage.

J. &amp; M. C. BURT &amp; Co.

Hartford, April 12, 1827.

N. B. It will be understood that an immediate settlement of all Notes and Accounts now due, is indispensably necessary.

## Slaughter Hides.

**AUGUSTUS BOLLES & Co.** adjoining the Great Bridge, have this day received from New York, and offer for sale, a lot of prime **SLAUGHTER HIDES**.

ALSO,

358 SALTED CALF SKINS, in fine order.

April 21, 1827.

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## LEATHER STORE.

Main-Street.

THE subscriber offers for sale on reasonable terms, for cash or approved credit,—6 sides Hemlock Sole Leather.—3 do. Oak, do. Harness, do. Calcutta, do. Upper Leather. Calf skins, Morocco, Horse Leather slips and shavings, and half a dozen red sheep skins.

The subscriber is grateful for past favours, and solicits a continuance of them.

WANTED, Leather in the rough. Cash paid for calf skins in the Hair, by

GEORGE BURT.

Hartford, April 28, 1827.

## ÆTNA

**INSURANCE COMPANY,** WILL receive proposals for Insurance against loss or damage by **FIRE**, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

**DANIEL ST. JOHN**, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

**THOMAS K. BRACE**, President. 25

ISAAC PERKINS, Secretary.

## Book &amp; Job Printing,

EXECUTED WITH CARE AND DESPATCH. AT THIS OFFICE.